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## WEEKLY REVIEW.

—Mr. Rustomjee Jamsetjee Jejeebhoy, brother of Sir Jamsetjee, died on Saturday last, aged 49 years. Mr. Rustomjee was once a very wealthy merchant, and during the American war is said to have made 25 lakhs in one year, by cotton shipments. In the revulsion that followed, his brilliant fortune vanished, as did so many others, 'like the baseless fabric of a vision.' He appears to have felt very acutely these losses, and has lived a very retired life for some years. His public benefactions are computed at 11 lakhs.

—We have already mentioned the proposal to hold a Conference of Missionaries at Allahabad, at the close of the present year. A correspondent of the *Witness* thinks—

"That it is the duty of all Christians who wish for the conversion of India to Christ to unite in prayer that such a Conference may be held, and not only that it may be held, but that when it *is* held there may be such an out-pouring of God's Spirit as has *never been witnessed since the day of Pentecost.*"

We understand that the Missionaries of Madras have decided to accede to the proposal. We believe that those of Calcutta and Bombay are hardly so unanimous in the opinion that such a Conference is desirable. The correspondent from whose letter we have given the above extract, seems to have a misconception of what is proposed to be done in this Conference. The list of subjects to be discussed at the Conference is truly formidable; it includes all questions of Mission policy and all departments of Missionary operations; and on the supposition that the Conference are to be together for a week, we see not how it will be possible to have much time or heart left for prayer. We ourselves believe that if the Missionaries of India could come together, not all perhaps in one locality, but those of each region in some suitable centre, for the purpose of consecrating themselves to God and of waiting upon him for a baptism of the Spirit, that they may be endued with power from on high for the work of saving souls, much more important results would follow than from a mere Conference for the discussion of methods, with devotional exercises interspersed. We would not be understood as denying that good might result from such a Conference; but the other sort of convocation seems to us the more important.

—We have received a new number of *O Patriota*. This periodical appears to be subject to none of the rules by which ordinary serials are governed. It appears when it likes and disappears for as long as it likes. This only proves that it enjoys a singular vitality; caprices that would be fatal to other magazines leave this unscathed. The present number (for January last) is embellished with portraits of the Duke and Duchess of Braganza, Justice Norman and his assassin, and Shere Ali.

—There is no abatement of the scourge of small-pox in Bombay. The deaths from this cause were 85 last week.

We have read the pamphlet in which the Rev. William Magill replies to the opinions of the Rev. H. Constable regarding the Immortality of the Soul and Future Punishment. Mr. Magill is strongly persuaded that the Bible teaches the natural immortality of the soul, and that everlasting punishment is everlasting torment. The pamphlet is vigorously and forcibly written; perhaps the author is sometimes carried so far by the strength of his feeling, that he hardly does justice to the views which he is combating. We give the following extract from Mr. Magill's pamphlet:

"Man's faculties, we see in the cross, are too meagre to bear wrath infinite in a limited space of time as our substitute did; and, therefore, the punishment is endless. The God-man suffered the death-penalty in a definite period, because He was divine, and thus purged our sins. The expiation for human guilt is majestic and infinite in efficacy because of the divine glory of the Lamb that offered it. Kick against it as this writer may, the doctrine which he reviles and impugns lies at the basis of God's moral government, is everywhere in the Bible, and is written for the universe and for eternity on the cross of the Son of God in letters of fire.

"Another strange speculation of our author is that 'lost souls in hell cannot sin, that they are out and beyond all law.' If that be the case, devils, for whom hell has been prepared, cannot sin either. Neither the temptation of man nor the murder of Christ would be on these principles a sin. Yet it is said the devil sinneth from the beginning (1 John iii. 8). Does suffering or penal servitude destroy responsibility? Does moral law, the transcript of the divine perfections, become void in reference to rational creatures when their sin ripens into complete ascendency over them? Can hell annul the law of God, or destroy creature responsibility, or annihilate guilt? If so, what about the doctrine of the cross and of redemption? If responsible beings choose to sin without end does not justice require punishment without end? Nor can this conclusion be shirked by alleging the fact that the sufferings of the life to come are the consequences of the sins of this. For the debt of guilt, begun here, is ever accumulating. The mercy that shone here 'is clean gone' there and for ever. Neither sin nor suffering can abolish law or compel God to abdicate the throne of the universe. Who but this writer would suppose that when sin perfects itself it destroys responsibility? Can it be that the greater the sinner the less the guilt—till sin ceases to be possible—that is, works its own cure?

"To secure his positions the author lays down a principle of interpretation peculiarly his own—'that all language relating to law and jurisprudence is to be accepted in its primary sense and no other' (page 28). He calls this a great principle, in use among all mankind, essential to all law, to all history; and (page 31) he compels it to declare that in all scripture 'life is animal existence' and death 'the loss of animal existence'—a statement, of course, utterly groundless. In all the Bible there is not an example of the word 'death,' meaning the mere loss of animal existence, except among brutes. In every instance in which death is spoken of regarding sinful man in the Bible, it means the commencement of a judicial process of wrathful infliction for sin, as it is written, 'the wages of sin is death.' The commencement I say with awe, 'For the wicked shall be turned into hell,' &c. (Psalm ix. 17.) Can it be that when the Bible speaks of life in God, or angel, or man, or of death in rational creatures, in any legal or historical document, it means the possession or loss of animal existence? Did the reader ever meet with anything like this before from human pen?

"Competent critics on scripture hold that the Bible is an organic whole; that all the passages bearing on the subject in all the documents or books are to be collated; that the laws of language are to be applied in searching for the meaning; that idiom and style and scope and phrase and the context and grammar and subject are to be considered; common sense is to be employed in every step of the progress; light sought from God and the love of truth maintained. But Mr. Constable makes short work of it. For in the legal document—'in the day thou eatest thereof thou shalt surely die'—death means merely 'the extinction of animal existence,' although in hundreds of instances in both Testaments it does not mean that. But let it pass. The word 'thou' means only a single person, and in a legal document only the primary sense is admissible. If so it cannot, it must not be interpreted to include the seed of Adam or his federal headship, or the transmission of sin and death by him as representative to all his posterity. For though the Scriptures in a hundred places teach all this, Mr. Constable's new principle refutes everything of the kind.

"The First Commandment, a legal document, enjoins the worship of God. Mr. Constable's canon demands the primary sense only of the words 'before me.' All search through scripture for explanations of the word God are forbidden, and so the second and third Persons of the Deity are shut out from the worship of men and branded as idolatry. The Seventh Commandment prohibits adultery, the primary meaning of which, being alone admissible, is a physical act. If this be its whole and only meaning, as Mr. Constable's canon assures us, what are we to say about Christ's exposition of it (Matthew v. 28) as referring to the thoughts of the heart? Thus his famous principle is an error, and the theological balloon dependent on it explodes in fœtid gas."

We have been favoured with the following letter from an esteemed missionary now in Scotland, and have much pleasure in communicating it to our readers:

"The marks of increase in material prosperity are very striking to one returning at present to Scotland after an absence of ten or twelve years. The cities have grown to a wonderful extent, and the new quarters—especially of Edinburgh and Glasgow—are not only very extensive, but very pleasing in the appearance they present of general comfort and respectability. Were this result the effect of a transformation of the old abodes of poverty and wretchedness, there would be nothing to regret; but, unhappily, the lanes and closes are the same as ever, and their miserable inhabitants are none the better of seeing a greater accumulation of wealth and numbers in the society of which they form an obscure and a disreputable part. As regards religion, the general interest and spirit of inquiry which prevailed twelve years ago has apparently diminished. Evangelists like Duncan Matheson have gone, and none have as yet arisen to take their place. Evangelistic work is in danger of itself becoming a formal, ineffectual thing. One hears frequently of evangelistic addresses, but the power which formerly accompanied them is no longer felt. Such addresses and the accompanying services are in fact rather the effect of a former revival of religion than tokens of a present revival or probable means of producing it.

"There is as great a tendency to controversy as ever; and the daily paper provides for its readers columns of discussion on abstruse questions of an ecclesiastical character, in which leading divines struggle manfully for the public benefit. But underneath this, there is a strong current of Christian and philanthropic activity, bent continually and noiselessly towards plans of usefulness. Not a few disputants act on the principle that a noisy man is always in the right. But the number is far greater of those who, though unknown to fame, are endeavouring earnestly to follow the example of Him who went about doing good. Still, the highest type of Scottish Christianity is exhibited in those who combine with religious zeal and devoutness, a public-spiritedness which makes them forward in advocating projects for the good of the community. This admiration of public-spiritedness is abused by some who are more ambitious than honest, and who gain popular favour by a zeal for the good of the people, partly genuine and partly subservient to their own selfish views. But the scriptural character of the zeal of the true representatives of Scottish Christianity is vindicated by the interest shown in missionary enterprises, and in the advancement of Christ's cause in all parts of this world. There may not be the same amount of idle curiosity regarding foreign lands and heathen customs as there once was. But intelligent interest in missions is spread throughout a wider circle, and proves its strength by the efforts and sacrifices to which it prompts. Good men of all parties are gradually being drawn together by the anticipation of coming disestablishment. There are excellent men in the Established Church, of whom one is tempted to suppose that they vindicate their position to their own consciences by the assurance that it cannot last long. The separations resulting from former occurrences in the history of the church are becoming less prominent, and the leading distinction is more and more felt to exist between those who are prepared to maintain the essentials of church life under the new order of things which disestablishment must inevitably introduce, and those to whom use and wont seems an essential part of the existence of the church. Those who think that the power of the pulpit is declining in Scotland ought to see the masses of people who crowd the churches from eleven to four o'clock every Sabbath, with hardly any 'interval of worship.' Many, no doubt, are unprofitable hearers, who designate as a splendid sermon a string of vulgar generalities, if only announced with sufficient force of utterance and vehemence of gesticulation. But even were Church-going nothing more to the majority than a popular amusement, the taste for such sober enjoyment must be considered an indication of great solidity and steadiness of character. Moreover, the most crowded churches are those where the preacher is known to be possessed of sterling excellences which he displays in many other ways than in the delivery of his discourses, and in many other places besides his pulpit. And when we see such audiences as assemble in many of the churches in Scotland addressed by an earnest preacher, beseeching men to be reconciled to God, the Church-going tendencies of the people are felt to be valuable as affording an opportunity, otherwise unattainable, of presenting the Gospel in a way likely to produce a wide and enduring impression. It is curious that one returning home to Scotland after a residence in a foreign country is disposed to take a more hopeful view of the state of things than some who, one is apt to think, must know better from being constantly on the spot. However, personal feelings and association often affect the judgment which people form of things in their immediate neighbourhood. And it is certain that we can set against the forebodings of our gloomy friends the more cheerful views of those quite as much interested and quite as active and devoted in their labours for the good of their fellow-men. Scotland's great enemy is still the whisky-shop. And there are encouraging signs that people are coming to see that it is an abuse of the principle of free-trade to allow one class of the community to enrich themselves by the ruin of all the rest."

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FRUIT OF THE SPIRIT.—RIGHTEOUSNESS.

RIGHTEOUSNESS means rightness, rectitude, and in its largest sense may be regarded as embracing the whole of man's obligations. As one of the fruits of the Spirit it is to be taken in a more restricted sense. It is intimately connected with impartiality, for it requires us to have, in all relations with our fellow-men, as keen a sense of their claims as of our own. Selfishness constantly depreciates the claims of others upon us, and exaggerates our claims upon them; makes light of our failure to meet their claims, and magnifies immensely the guilt of their neglect to meet our demands; finds a multitude of palliatives for our own failures, and none for theirs; it takes the darkest view of their conduct towards us, real or imaginary, and condones all that is erroneous in ours towards them. Thanks be to God, the Holy Spirit has come to these miserable self-domineered natures, and has overthrown self by the revelation of Christ. He has shown self to be a cruel tyrant and task-master, our deadliest enemy; has turned the rage formerly cherished towards a multitude of fancied enemies, against the arch-deceiver, has dethroned him and consecrated Christ as king in his place. Christ takes us through his galleries, the chambers of his treasury, and shows us his illimitable wealth, and says, it is all thine own, it is all for thee, I consecrate it all to the grand object of making thee for ever blessed, and thus relieve thee for ever of the necessity of thinking, caring, struggling for thyself; in me are all the treasures of wisdom and knowledge, and in me thou art complete. What now shall hinder thee from attending to the claims of others? Christ endorses these claims; makes them his own; bids thee attend to them as thou lovest him; makes it a chief part of the service you are to render to him, that you fulfil those claims; nay, he will not let you pour your ointment on his head, until you have discharged those debts. Why else is Christ yours and why are all his treasures yours, but for this very end that you may answer the demands which Christ authorizes your fellow-men to make upon you? Your name is Christophilus, friend of Christ; He goes to this and that man in the community and says to them, Christophilus will answer your demands, for I have commissioned him to make known my love to men; go to him without fear. One of them will say, My claim is a hopeless one; it is from of old, and he has taken the benefit of the Act; my claim is invalidated. Christ will answer, I have not given him the benefit of the Act; he is under law to me; I have given to him the same mind that was in me, so that he finds pleasure in recognizing the claims he once repudiated, and is ready, so far as I give him the means, to meet them. If you, through love to me, forgive him the debt, well and good; if not, he will not repudiate it, but seek the means of paying it.

What do we mean by repentance, but a change of mind with regard to our past sinful life, a hatred of what we loved, a love of what we hated, a pursuit of what we shunned, an abandonment of what we sought. You once got a kind friend to become surety for you, and then quietly slid the obligation off from yourself to him, so that he suffered in your stead. It may be that he is dead and has left a widow. You have found Christ, and you now hate yourself for your former selfishness; the recollection of the thing is very ugly to you; you look at the money you have in hand, and you see plainly that it belongs to the widow; shall you spend it for yourself? No; the meal you buy with it will be distasteful to you; you see plainly that the very best thing to be done is to pay it; so you pay it, and come home rejoicing, and sit down to eat the crust of bread that remains in the house, with livelier feelings of thankfulness to God than you have had for a long time. And the few pieces of furniture left to you after the sale whose proceeds have gone to pay those old debts, will give you more satisfaction than ever the well-fitted rooms did.

The rule of righteousness is drawn out in lucid characters in the Sermon on the Mount; and if you examine it carefully you will see that it makes war upon the common notion that men have of their rights. 'I must have my rights; I want nothing more, but I cannot put up with anything less.' So you loudly proclaim, looking defiantly around. Christ gently approaches and says, I will buy all your rights of you; I will give you a thousand-fold more than the amount which you conceive the world to be owing you, but you must listen to me and let me instruct you as to your duties; the world is just the chaos it is because men are contending for their rights; they must stop that and begin each to occupy himself with duty; I am in the world to serve it, bless it, love it, is what every disciple must say. After drawing out this table of Christian duties, our Lord says, He that heareth my words and keepeth them, is like a wise man who built his house upon a rock. To others he will say, Depart, I never knew you.

The Christian must have on the breast-plate of righteousness. He must be '*sans peur et sans reproche.*' He may have been a great sinner, and a great contemner of men's rights, but he must make it manifest that he has repented and crossed over to the other side; that he is a doer of the right, come what may, cost what it may. He of course has no power to alter circumstances; he may not be able to rectify all the evils he has done; but the way in which he endeavours to do it shows that the law of God is in his heart, and that he is a different man from what he once was. If our heart condemn us not then have we confidence towards God, and also towards man. We are to be 'harmless, unreprovable,' and 'show forth the praises of God.' Let your light so shine before men that they may see your good works and glorify your Father in heaven.

## ELECTION AND REPROBATION.

A CORRESPONDENT who tells us he has been much interested in our recent articles on the subject of Election, says: "I would like to see the following proposition, which occurred in one of the articles of the *Guardian* a fortnight ago, developed and proved: 'Election does not involve Reprobation.'"

In the article from which this is taken we endeavoured to show that the only sufficient ground of confidence for the sinner seeking salvation is the everlasting love of God. Were he to think that he by his repentance and faith had created an interest for himself in the heart of God that did not exist there before, this would prove an inadequate ground of confidence. In fact, such a statement would involve a contradiction in terms. How can faith come into existence except in view of some basis already existent? Faith is a reception of offered salvation; and the offer of salvation proves that there is on

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the part of God a love for the sinner that will certainly save him if he yields to it; a love already existing; a love that always was there. Does God choose to save me, is the inquiry that precedes faith; the Gospel undertakes to answer this, not by the revelation of any exclusive love for this individual sinner, but by the countless passages which, with every variety of emphasis, declare that God chooses to save every one that chooses to be saved in God's way. The Lamb of God that taketh away the sin of the world is the Lamb slain from the foundation of the world, declaratory of the fact that God from the very beginning of man's sin, made provision for the recovery of all that should consent to the Gospel plan; provided a salvation adequate for the exigencies of all the world, available for all, offered to all, but not available apart from the condition of faith. Thus God is called the Saviour of all men, especially of them that believe. Here are two propositions: God the Saviour of all; in another sense, God the Saviour only of those that believe. God is the Saviour of all, in that he has provided salvation for all, and actually does all that belongs to him to do to effect their salvation; but inasmuch as salvation is like marriage, a thing that depends not exclusively upon the will of one party, and can only be accomplished by the consent of the human subject, God is, in this sense, the Saviour only of those that believe. If salvation simply demanded an exercise of power, the omnipotence of God would effect it; if it were a mere translation from this world to the heavenly world, the will of God would accomplish the matter. If God had created man to be governed simply by his power, he never would have suffered man to sin. Man chose to have his own way, and God deals with him, in providence and grace, in a way to show him that he has made a terrible mistake in preferring his own will to the will of God, and no man can be saved except he be brought to see this, and to embrace the will of God as the guide of his life. The warrant for faith is the fact that God our Saviour will have all men to be saved and to come unto the knowledge of the truth, and that the offer of the Gospel is a genuine offer of life to every creature. If a sinner is taught that God is only willing that certain unknown individuals can be saved, the question before him is, Am I one of these? In the nature of the case he cannot possibly know that he is one of these until he has believed; but how can he believe unless he knows it? How can he believe without a warrant, a basis? What is faith but the heart's reception of some truth? But where in all the universe will he find this truth, that he, this particular sinner, named (let us say) John Thomson, was elected unto everlasting life? Such a ground of faith exists nowhere. In fact, his faith would not be faith at all, if such an absolute and all-excluding basis were laid for it. The one only ground of saving faith laid in God's word or any where else, is the declaration of God's free offer of life to all. God our Saviour who will have all men to be saved. I believe because I am a sinner needing salvation, and all such are invited to take freely of the water of life; and because the Gospel tells me that if any perish it is because they will not take. In this free offer the sinner finds God's electing love, and God's electing purpose. But there is no other offer made to him, than is made to those who continue in unbelief; what they reject is God's electing love as set forth in the Gospel; and therefore the Saviour charges home upon them the sole responsibility of their perdition. Ye will not come unto me that ye might have life. I would, but ye would not. Turn ye, why will ye die?

Paul's aim in Romans and elsewhere, is not to convince those whom he is addressing that they have been singled out from others for whom there was no election, only everlasting and inevitable condemnation, but to guard them against the teaching of certain Jews and Judaizers, to the effect that the conversion of the Gentiles was an afterthought, and that there was no foundation for their faith in God's everlasting love and primal purpose. This plausible teaching had a terribly withering effect upon their faith, and they needed to be succoured and sustained by the powerful arguments which Paul adduces. The Jews said that God had elected their nation, and that their election involved the rejection of other nations. But Paul replies that the nation was not elected in that exclusive sense; if the entire nation had been chosen, the connection between salvation and faith would have disappeared; often there were but few believers among them, and these few are designated the election of grace,—"it is of faith that it might be by grace;" men were always saved not by any particular birthright but by faith; the ground of that faith is God's free offer of life, expressive of his electing love; the ground of men's condemnation is their rejection of this offer. And he draws largely upon the Scriptures for the evidence which prophecy affords that all nations should be blessed with the same offers that had been made to the Jews.

## WHAT IS TRUTH?

*Mine answer to them that do examine me.* (1 Cor. ix. 3.) So here we have the great apostle of the Gentiles put upon his defence; arraigned as a culprit, a transgressor of the doctrine of Christ. And who are his accusers? The very converts for whose salvation he had imperilled himself in Corinth, and laboured so long and earnestly. These babes in Christ listen to some new teachers who come among them and, with an affectation of great superiority, speak admiringly of the condescension of God in using an agent so ill-informed as Paul for the conversion of sinners, and rejoice that by the grace of God they are enabled to set the poor people right and show them what Paul had neglected to teach them, namely, the necessity of observing the Mosaic ritual. Their doctrine was the orthodox doctrine; Paul was a bold, impulsive innovator, a dissenter; in his great eagerness to make converts he had left out a most important part of God's truth. Thus they succeeded in causing a reaction on the minds of some, from the great love and admiration which they had felt for Paul, and which had led them to keep in mind his words and follow his example, to a sentiment of depreciation and disappointment. These rival preachers do not appear to have gone before Paul; it was much more convenient to let him fight with the barriers of heathenism and win converts to whom they might present themselves with confidence, as Christian teachers better qualified than Paul.

It is by an abuse of his freedom that man has become the slave of sin and has filled the world with woe. The Gospel comes to recover him from the miserable servitude into which he has plunged himself, but it does not deprive him of his liberty. Too often, alas, we find that they who have hearkened to the Gospel, and put on the liberty that belongs to them as children of God, misuse this liberty; they make sad blunders in the exercise of their powers; and timid persons might inquire if it is really the best thing to invest them with such powers. The Romish Priest thinks it a manifest error, and is very careful, when he has made converts, to keep them in a state of spiritual dependence on him. He does not give them the Bible and tell them to search for themselves; he does not recognize their right of private judgment; his own decision is their only standard. But it was not thus that the apostles dealt with their converts, even after they had had sad evidence of the liability of some of them to go astray. It is truly remarkable that the apostle Paul, so clearly commissioned of heaven, so manifestly authenticated to the world as a faithful Christian workman approved of Christ, should have in some instances scarcely left the scene of his successful labours, before some of the converts who had received from him the knowledge of salvation began to sit in judgment upon him, and to run after teachers who did their best (cunningly and in an underhand way) to disparage Paul as a Christian worker. Let us take distinct note of the fact that there were in the days of the apostles, preachers of the Gospel who disparaged the work of Paul and spoke of him as one who had in some respects erroneous views, and who, with a zeal like that which led him to seek the salvation of sinners, laboured to win the converts from his influence. This was the cause of the most piercing sorrow that Paul experienced. For he keenly felt that in drawing off the attention of the converts to points of doctrine of comparatively little importance, they were checking the work of the Spirit, and turning them aside from their great vocation as witnesses and workers for Christ. And just in the degree in which they lessened the confidence of these converts in Paul, and led them to entertain depreciatory views of him and his work, did they diminish the power of the great truth which Paul had set forth in his preaching and by his example. When they began to believe that error had something to do with their convictions, as well as the Spirit of Christ, they began to be unsettled in their faith, and to lose their peace and spiritual power. The new preachers appeared to be thoroughly sincere: they did not indeed give such proof of their sincerity as Paul had done, by self-support and voluntary poverty, but they tried to show that their conduct marked them out as persons of higher consequence than this tent-maker. And there was so much that was plausible in their preaching. They made it appear that Paul treated the Old Testament with unauthorized contempt, setting aside laws which God had given with so much solemnity, and they asserted that the great body of Christians in Judea had no sympathy with him in his erratic course. His devotion to Christ was unquestionable, and was well enough, if only it had not led him to shut his eyes to the just claims of the Mosaic law. Paul's epistle to the Galatians shows how very keenly he felt the injury done to the converts of that region by these Judaizing teachers, and the cruel stab given to his own reputation as an ambassador of Christ. When he left them, they loved him so that they would have plucked out their eyes to give to him, if they could have helped him thus; and now they had come to look upon him as an unauthorized and unreliable preacher of the Gospel, one that had given them only part of the truth. These teachers might be very sincere, but Paul does not hesitate to denounce them in the strongest language: Though we, or an angel from heaven, preach any other Gospel than that ye have received, let him be accursed. He reminds them that God had borne testimony to his Gospel, by pouring out his Spirit on those who embraced it, which was an altogether unaccountable thing, if the views of the new teachers were correct. God's feeling toward that Gospel was very different from theirs; they, with their views of truth, would have taken good care to withhold such testimony, if they could have done it. If their views were the more correct, why should they need to creep timidly and servilely on the traces of Paul, and busy themselves with Paul's converts; why did they not go forward to unevangelized regions, and let God show his delight in them by pouring out his Holy Spirit a hundredfold more than on fields where Paul had laboured?

*Doth God take care for oxen?* (9.) Does the Scripture occupy itself with details of this sort? It seeks to create in man a right heart, and this secures right treatment of dependent animals. But we may fairly gather that instructions of this sort involve a principle of wide application.

*We suffer all things lest we should hinder the Gospel of Christ.* (12.) We willingly forego our rights, and go without what we are fairly entitled to, even though it necessitates manual labour and much sacrifice of time, rather than that men should fail to see the disinterestedness of our mission. Oh that this beautiful principle might be unequivocally manifested in the lives of Christians. The spirit that will enable us to take joyfully the

spoiling of our goods, is what we want. Paul says that he was prepared to die of starvation rather than call upon them to supply his necessities. Of course, the Lord would not let him die; his faith should not be in vain.

*Necessity is laid upon me.* (16.) To preach the Gospel was not optional; he had the positive command of Christ, which, if he neglected, he would be a transgressor. But he might manifest how much his own heart was in sympathy with Christ's, for the salvation of men, by his self-denial and renunciation of whatever might be misunderstood.

*I am made all things to all men that I might by all means save some.* (22.) It was this very thing that gave a ground for misrepresentation. The rival preachers said he went altogether too far in the way of concession. What right had he to absolve men from the duty of keeping the Mosaic law, which Christ himself observed? They could easily wax eloquent on this theme, and make a great show of wisdom and zeal for the truth and reverence for Scripture and sacred institutions. Paul would be made to appear an erratic genius, violently breaking away from the trammels which God himself had imposed, and sadly lacking in reverence.

## CORRESPONDENCE.

### MISSIONARY EDUCATIONAL INSTITUTIONS.

*To the Editor of the "Bombay Guardian."*

MR. EDITOR,—But for the sake of a convenient beginning I need not tell either you or the readers of the *Guardian* that there are Schools in which the study of the Christian Scriptures is made a *sine qua non*. The main object in imparting the secular knowledge is to get the chance of imparting the sacred also. The arguments generally used now-a-days in defence of this system of Missionary work are briefly these:—preaching to adults has been tried in both town and country, and has failed. These Schools are needed and necessary, because the main body of the people are too ignorant to understand the Gospel, and because no other method will reach the better classes. The young are the hopeful race. Saturate the youthful mind of India, opened and expanded by Western learning, with the knowledge and evidences of Christianity, and the arrow has surely sped which will win the victory. It may be many ages hence: no man can tell how long and dreary the transition stage may be; how deep and dense may become the infidelity of the Hindu in his father's and ruler's creed alike before he embraces Christ.

"But weel they ken that come it may,
As come it maun, for a' that."

Every sensible man must rejoice in all the education that is being imparted and in all the progress that is going forward. Christianity has nothing to fear from learning and intellectual enlightenment, but the contrary. That *good*, in a modified sense, is being done by these Schools no one can well deny. But the question is not one of mere progress; it is how best to fulfil a high Divine commission. How best to serve the interests of the kingdom of heaven. How best speedily to win souls, to make disciples of Christ, to plant the good, nation-blessing, and soul-saving tree of Christianity in the heart of the Indian people, that it may become indigenous to them, as it is to the whole human race, and grow till it fills the land.

Now such being my view of the case, and assuming the above *resumé* of argument on the other side to be correct, I take the liberty to object to the Anglo-Educational system on two grounds: 1st, It seems to me to be Scripturally unsound, and, 2nd, Philosophically unwise.

I cannot expect you to give me space to enter fully into these topics, but as I am not intending to trouble you again on this subject, I trust you will kindly indulge me for once, and I will be as brief as possible.

I. As to Scripture. If preaching has failed, what of those native gentlemen recently baptized in Calcutta, both of whom—as reported in the *Guardian*, March 23rd,—were awakened to thoughtfulness on religion by public preaching?

If adults in India be unable to understand the message of Divine grace, how is it that mere children do often in fact understand it? Has God then sent His Church to tell the sinner of a plan of salvation which is utterly above his immediate comprehension? The Gospel message is of God. A Divine power is promised to accompany it. Is it not dishonouring to God to place the might and power of human learning in its van? The young are a hopeful race in any country; but has young India been brought nearer to Christ by the intellectual light it has got possession of? Is any man brought to a surrender of himself to Christ through a process of ratiocination? I believe in the immortal Faraday on this point. At the age of 63, in a lecture on science delivered before the late Prince Consort at the Royal Institution, London, in 1854, he said, "I believe that the truth of religion cannot be brought to a man's knowledge by any exercise of his mental powers, however exalted they may be; that it is brought to him by other teaching than his own, and is received through simple belief in the testimony given." I see no ground, but the contrary, for contemplating a period of general scepticism to be gone through in passing from idolatry to Christianity. It was not so with the converts made in St. Paul's day. It is not so with converts made now.

In reading my New Testament, and looking at Paul's work in comparison with this Educational and other features of our Missions in India, there seems to my mind a great and manifest departure from the great Apostle's method and a forgetfulness of his words—"The foolishness of God is wiser than men, and the weakness of God is stronger than men."

II. As to Philosophy. I once heard a speaker say that he regarded this *quid pro quo* system of Missions, *i. e.*, the rule of the School,—If you won't take the one you shan't get the other,—a grave philosophical blunder; and I quite agreed with him. Here is how he put it: There are three parties in the case, the Missionary, the pupil, and his parents. The parents see the prizes of the country all given to a knowledge of the English language or literature. They thirst on behalf of their son for the honours and gains of Government and commercial clerkships, Railway, Custom-house, Post-office, and other appointments. The Missionary offers them a free, or at least a cheap, education, but with characteristic candour he tells them at the outset the one indispensable condition: the Christian Scriptures must be read and studied daily by the whole School. This, of course, is disliked whatever they may say or the Missionary think. It is compared to the offer of a sumptuous feast to a hungry man on condition that he swallow along with the food a nauseous dose, which he neither desires nor believes he needs. This is thought ungenerous to start with (of course, this is viewing the matter purely from the native side), and all the more so that the parent sees in it a trap set to catch his inexperienced and unwary child, and when caught, the intention to rob him of all the honour he and his nation hold dear in this present world and the next, and to degrade him (so they think) among the vilest of the vile. Nevertheless the prize is too tempting. It is worth a risk. The pill becomes gilded with the much coveted education, and the honours and riches in its train, and down it goes. The wise man saith: "Surely in vain is the net spread in the sight of any bird," and so it is here. The snare and its object are clearly seen; and in proportion to the zeal of the white-faced Missionary, and the strength of the suspicions with which the native mind regard him, are the parental endeavours to instruct their boy how to evade the evils of the pill whilst he fattens on the luxuries of the feast. As one of your correspondents has so well said, the students not being able to get rid of it, take to the Bible lesson for the sake of the English study it gives. I would believe, too, that it is impossible but to feel interested in the Bible stories; but in this they all have a deep conviction that in order to being well taught it is their wisest plan to keep sweet with the Missionary: and hence the statements we sometimes hear put forth, that whole classes of young men have, on being catechized, declared that of all books they like the Bible the best! And Missionaries have believed it!!! To my mind, by the system in question, the antagonism of the heart being at the outset aroused, long continued hypocrisy daily practised, a deliberate and determined rejection of Christianity secretly made, a little learning causing the pride of the heart to be greatly puffed up, the belief and consciousness that instead of being caught they have come off the victors, Christianity has been placed in India at a great and manifest disadvantage. I apologize for the length of these remarks.

F. C.

*To the Editor of the "Bombay Guardian."*

DEAR SIR,—I suppose your correspondent "W." has done with criticising my letters. I may now be permitted, in justice to myself, to note one or two points advanced by him in reply to my strictures on the modern Missionary Educational system in Western India.

"W." has brought forward a formidable list of publications to prove that the Educational Missionary has not been wanting in enriching the Christian Vernacular literature of Western India. But in doing this he has entirely kept out of view my statement—that my controversy is with Missionaries of the last decade, who have almost exclusively devoted their time and energy to the preparation of University students, and with those who neglect, in a great measure, the study of the vernacular. Had he taken this into account he would not have ventured to put forth this kind of evidence. Those who are unacquainted with the publications of the Tract and Missionary Societies in Western India, will be certainly misled by this array of names of books and tracts; but a reference to the Reports of the Bombay Tract Society, as well as to other sources, will at once convince the most prejudiced mind that almost all the publications named by "W." belong to the ante-University period; by which I mean, the time prior to the establishment of the Bombay University, and the connection of the Missionary schools and colleges with it, and are written by men who had very little to do at the time with its working. I appeal to you, Mr. Editor, as secretary to the Bombay Tract Society, for the truth of this fact. And let any one turn to the Annual Reports of the Tract Society from 1863—1871, and he will hardly find a book or a tract written for the Society by a member of the 'maligned class of hard workers.' Let "W." produce the names of half-a-dozen of his party who have written as many books or tracts in double the number of years, and I shall gladly give up my point. Even those Missionaries, some of whose publications so worthily figure in the list, have done almost nothing in the way of book making. The venerable author of the "Exposure of Hinduism" has been tantalising the public with the promise of a new edition of the same, and a work on caste, for the last seventeen years. And what has the elegant writer of the "Letters to Indian Youth" written for the benefit of the young and old of Maharashtra within the same period? He may have produced a lecture or two for the benefit of the English-speaking Natives, but is that all to be expected from one whose pen as well as his tongue is that of a ready writer? And why? Echo replies why? Is it not because these and others of their class have allowed themselves to be bound with the cords of the University system? They have time to attend the meetings of the Syndicate, and to hold long discussions over classical matters; time enough to turn over hundreds of 'Examination Papers;' time to prepare long addresses at the Convocation; time without inconvenience to draw up 'Question Papers,' and time for all that sort of thing, but no time to write out a single Marathi or Gujarati sermon, or an address for the Bazaar people.

Your correspondent thinks the list of publications he has given is to the point. I beg his pardon. It is any thing but that. Some of the books and tracts are as old as Methuselah; "Hall's Grammar" and "Conversations at Poona" not only belong to the ante-University time, but belong to a time when education and preaching went hand in hand, and no question as to the inefficiency of the Missionary educationalist was raised by the public. Other books, such as the Theological Class Book, "Lamb's Fed," "Book on Faith" are not the productions of Missionary Educationalists; while the tract "In whom shall we trust" is from the pen of an officer. "W." has put in the witness box the "Tamul Dictionary of the Bible," forgetting evidently that Tamul is not one of the vernacular languages of Western India. As well might he summon to appear before the tribunal of public justice the shade of Dr. Morison with a Chinese Bible in one hand and a Chinese Grammar or Dictionary in the other, to give evidence in his cause!

In the *Guardian* of the 6th instant, "W." triumphantly begins his letter with the following sentence: "In my last communication I mentioned a few Tracts and Books prepared by Missionary Educationalists, enough certainly to make 'A. N. C.' to blush at the memory of his question—'Have any of our present Missionary Educationalists composed or compiled a single book, pamphlet, or tract * * * endowed [imbued] with Christian truths.'" People of the race to which "A. N. C." belongs never *blush* in the proper sense of the word; not because they are a hardened set of sinners, but for the reason given in Major Candy's E. and M. Dictionary, under the word BLUSH; but they can *smile* at the

list of "A few *Tracts* and Books" as, given by "W." which, to use his own words, "betrays much want of knowledge and experience, some perversion of *facts*, and is in danger of doing serious damage to the cause we all have at heart."

A. N. C.

[In one of "W's." letters "Brahmin's Claims" was printed by mistake "Brahmin's Classics."—ED. *B. G.*]

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*To the Editor of the "Bombay Guardian."*

DEAR SIR,—It is most important for Missionaries to know what are the best agencies for the evangelization of India, and a discussion on this subject if conducted in a proper spirit ought to be productive of good results. I hoped that when the question of schools, and other than school agencies, were lately discussed in your correspondence columns, something new and valuable might be elicited. I have been considerably disappointed. When discussion degenerates into party warfare little good can be expected to result from it, and unless we can come with unprejudiced minds to the examination of any topic, we are more likely to injure than benefit the cause we have at heart. It seems to me that the great point, which ought to be candidly reasoned out and established, has been completely blinked in the late discussion.

A great deal may be said on behalf of preaching or teaching, but *cui bono* as long as the terms are undefined. One writer may mean by teaching, the teaching of the gospel of Christ, and another the whole course of instruction that obtains in a Mission School, including English, Mathematics, and other secular subjects. Let the terms be defined and correspondents keep to the point. A Missionary may stand up in a bazaar and deliver a tirade against idolatry, and advocate the practice of morality, and leave the gospel of salvation by Christ almost entirely untouched; or he may unfold the cardinal doctrines of Christianity in such a way as to produce no effect on his hearers. Or in a Mission School the scripture lesson may be so taught as to render the pupils more callous and more opposed to Christ than before they entered the school. The system however in either of the above cases ought not to be blamed. The fault lies in the worker. But if there are faults or deficiencies in any mode of Mission operations at present extensively practised in India, strict inquiry ought to be made into the charges brought against the system, and if possible a remedy provided.

It seems to me that the term "teaching," as used by many, has a rather extensive signification; and a great deal of the misunderstanding which has arisen in this school controversy might have been avoided by a clear definition of the term. I think all Missionaries are agreed on one point, viz., that no exception be taken to the preaching or teaching of the Gospel in the bazaar, the school, or places of public resort.

Objections are made to schools, because the secular subjects taught in them engross the greater part of the time and attention of the Missionary to the detriment of higher and better work; and because teachers subordinate religious to secular instruction. Many think that—no matter however earnest a Missionary may be—he is in danger of being compelled, it may be unconsciously, in order to maintain his school in the good estimation of Government and pupildom, by obtaining large grants-in-aid and "passing a great number of boys," to give too large a share of his time and energy to purely secular instruction. There is another objection made to this mode of evangelization, and it is that the pupils in Mission Schools are bribed by the secular instruction to accept the religious. Few if any scholars come to mission schools for the sake of the religious instruction imparted. They come because they cannot obtain admission into the same class of Government Schools; because the education is better, or because it is cheaper. They often come determined not to be convinced of the truth of Christianity. Some of them say, "We are forced to read the Bible and we don't want to do so." In reply they are told that the Bible lesson is a part of the course of instruction, and knowing this they have chosen to come to the school. So they quietly submit to accept the religious instruction, on account of the secular bribe.

The school system stands charged with interfering with other and better agencies, and consuming money which might be better employed than in preparing young men for Government employment. It is for the advocates of this system to prove that *these objections* are groundless.

I think it is a very fair subject for discussion how far secular instruction, as it prevails at present in Mission Schools, interferes with more direct and better Mission agencies, and renders them subordinate to it. The subject ought not to be discussed in the *tu quoque* style, or by *argumenta ad homines*. *Ignoratio elenchi*, or the establishment of positions not at issue ought to be avoided.

16*th April* 1872. B. T.

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# Notice.

WE hope next week to answer some questions that have been addressed to us.

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# Epitome of News.

## SATURDAY, APRIL 13, 1872.

—Deaths last week, 472. By small-pox 130. Strange to say, the mortality has been very much greater since the Census was taken.

—The East Indian Railway Directors have ordered their Board of Agency to give up the idea of transliterating the names of places according to the Hunterian system, and to revert to the accepted spelling.

—The Governor of Pondicherry has prohibited dancing in his dominions until the last German soldier has evacuated French territory.

—The *Indian Statesman* calls attention to the trivial punishments awarded for adultery: "Marriages among the masses of this country are marriages of convenience, and as it is a mark of respectability to be married, many a man is saddled with heavy debt which was incurred wholly on account of his marriage expenses; and if his wife is seduced, he not only loses the money borrowed for his wedding expenses, but must find a large sum of money to feed his caste-fellows, or remain with all his family outcasts. The man who has injured him to this extent, *does* his month or two of imprisonment, and then rejoins his mistress without let or hindrance. It is also a grave complaint that not more than one case in ten is proved according to our rules, although the whole village community are so satisfied of the facts, that the family is put out of caste all the same."

—*Times of India*: "We learn from Memoodabad that a comet about three feet long made its appearance there on the 6th instant, about five o'clock in the afternoon, in a southerly direction. It disappeared in about half-an-hour. It is said that a larger comet was seen in the same quarter last year.' This is rather puzzling.

—Same: "On Thursday night, between 9 and 10 p.m., a collision occurred between the Italian steamer *Livonio* and a large outward bound buggalow, called the *Palkee*. The latter sank almost immediately, and out of forty-four persons, including the crew, eleven were drowned. The survivors were picked up by a boat from the Inner Lightship, near which the collision took place, and some also managed to save themselves by a boat, which the buggalow had in tow. The buggalow, bound for Verawul and the Coast, was standing out with a fair breeze, and the steamer was coming in without a pilot." The steamer was observed when coming in by the Pilot schooner, and signals were burnt, but they were apparently not noticed. Her collision with the buggalow saved her from running on to the Sunken Rock, as at the time of the accident she was going straight for it, and ten minutes more would have sufficed very probably to make her a complete wreck.

—High Court: Serjeant Sharrock, H. M. 83rd, accused of attempting to murder, and causing grievous hurt. Bastiano Rebello said: "I am a ramosee in Mr. Buckle's service. I know the prisoner. I first saw him on the day I was wounded; that was the 1st of February last. I was then near a *nullah;* I had taken a horse to water, and a Portuguese boy named Pedro called me. Two soldiers were there. The boy said that the soldiers wanted my ducks. I replied that I would not give them. The prisoner thereupon raised his gun and fired at me. He raised it to his shoulder and fired at me. I had had no conversation with him. There were some people about. I was struck in the forehead with the shot and became insensible, and when I came to my senses I was in hospital." The Judge thought it sufficient for the jury to confine their attention to the first charge, attempting to murder, and the prisoner was acquitted. The impression produced was that the gun went off accidentally.

—In his report on the Cochin harbour, Mr. Robertson, the harbour engineer, says that the Cochin backwater can be converted into the largest harbour in the world by dredging the shallow places, and that the rise and fall of the tide is so small, that it would practically be a wet dock of greater area than all the wet docks in Great Britain put together.

—*Indian Statesman*: "We are glad to learn that the first section of the Rajpootna State Railway, a distance of nearly 30 miles, is now ready for trains to pass over it, and 25 miles more are ready for the permanent way, all the bridges having been completed. These 30 miles extend to the great salt manufactures west of Delhi, and will at once open out a cheap mode of transport for one of the great necessaries of life as soon as the rolling stock arrives from England."

—The Editor of the *Friend of India* "*stumbled* into the Catholic Chapel at Serampore on Good Friday evening, and into the Free Church at Calcutta on Easter Day. In the former, rich and poor were as one. How intensely respectable the Kirk was. How well-dressed, how well-to-do. If a minister liked to count the carriages at the door, he might count them here to his heart's content. No difficulty that a minister has to face is so hard as the want of poor people in his congregation. Carriages are paltry things compared with the influence of people who, without any kind of education save one, have struggled through suffering to the royal perception of human life and human duties, or who may be made to possess that royal perception under the influence of great gifts dedicated to the service of God." And he quotes Spurgeon as having said, "May the Lord preserve us from respectability."

—15 horses belonging to the late Viceroy have been sold for Rs. 27,000.

—A man of the 20th Hussars shot himself at Umballa a week or two ago.

## MONDAY, APRIL 15.

—The mission of the London Society at Almorah baptized 19 adults last year.

—The (Lucknow) *Witness*: "The *Bombay Guardian* contains an interesting article in favour of 'Fellowship Meetings,' an institution better known in Methodist circles by the name of 'Class Meetings.' If there is any one thing that the new disciple of Christ needs, it is the privilege of Christian fellowship. Questions are constantly rising in his mind which alone he cannot solve, doubts are suggested by the tempter, a thirst for spiritual knowledge impels him to seek godly counsel, while above and beyond all these wants, he feels a spiritual yearning for the sympathy and fellowship of kindred spirits, a yearning implanted within him by the Holy Ghost at the moment of his conversion. It is easy to foresee what the effect will be when this young disciple, glowing with his first, fresh love, goes among his Christian friends to learn that the experiences of his heart are not to be spoken of, that the world has interdicted all talk about the soul's love for Jesus, that his Christian life is to be shut up in his bosom like a silk-worm in its cocoon, and that the fellowship of the saints is a mere phrase, which probably had a meaning once, and may have again after we get to heaven, but which does not concern us in this cold, dull, heartless world. The young convert is soon chilled, discouraged, or perhaps driven back to the world, and through life he suffers in his highest interests on account of this false and fatal idea that there is a sacred privacy about one's love for Christ. When a company of Christians meet together for Christian fellowship, they are simply following a law of their social nature, and are acting in the spirit of the Bible which they follow."

—The *Witness* says there are some signs of religious life at Jubbulpoor.

—The Calcutta Church Missionary Association report 40 adult baptisms last year. Of these 19 were young women in the Foundling Asylum.

—*Bombay Gazette*: "Colonel Andrew Crawford, of the Adjutant General's Department, Bombay, some years ago proposed to employ native troops generally upon public works. When we consider the huge strength of the Native Army of India, and the little profit the State obtains from it in these days when there are no wars to afford it active employment, we cannot but regard Colonel Crawford's scheme with favour: nor can we perceive any reason why native troops, usefully and profitably employed upon public works, should be deemed any worse soldiers in the field through

occupations calculated to strengthen them both physically and mentally for military service, and the varied exigencies of modern warfare."

"Sir Philip Wodehouse, according to a telegram received here, is to leave Brindisi for Bombay to-day. He will probably be here, therefore, in the first week of the next month. The retiring Governor does not leave Bombay till the 13th May. The Hon. B. H. Ellis and the Hon. S. Mansfield go home together in the P. and O. mail steamer leaving on the same day."

"The telegram announcing that the Queen has been pleased to confer the honour of Knighthood on the Hon. A. D. Sassoon, C.S.I., by raising him from the rank of Companion to that of Knight Commander of the *Star of India*, has given genuine satisfaction in Bombay," says the *Bombay Gazette*.

—*Indian Statesman*: "There have been numerous cases of hydrophobia from the bite of mad jackals in the Kheree district of Oudh, and some six or eight fatal ones within about a week—a curious feature of the symptoms being that their severity always abated considerably during the night."

—Thirty-six years ago, the *Freeman* says, the Fiji islanders were the most degraded and cruel of cannibals. Now there are 22,800 church members among them, 104,223 attendants on public worship, and schools are established in 922 towns.

—*Friend of India*: "Sometime ago we referred, at the request of the Rev. Dr. Mullens, to his plan for a Missionary Census, on the same principle as his census ten years previously. We thought at the time that this plan and that which had issued from the Indian Missionary Conference would run together. The two sets of papers had appeared simultaneously, each party being ignorant of the measures taken by the other. We are authorized to state that the difficulty has been obviated by a mutual arrangement. The Committee appointed by the Conference will undertake the task of collecting and publishing the statistical results; while Dr. Mullens, on his part, will prepare a descriptive pamphlet on missionary work in India, Ceylon, and Burmah during the last ten years, similar to that which he so ably edited in 1862. In consequence of this arrangement, missionaries need no longer be in any difficulty in filling up the blank forms which have been sent to them by the members of the Committee, and returning them to those gentlemen."

—Bishop Littlejohn, of Long Island, stated in an Episcopal convention the other day, that one church of his diocese paid more money for music last year than all the churches combined paid for missions.

### Tuesday, April 16.

—The *Indian Statesman*, with reference to the S. P. G. occupation of Kolapore, says: "With so many great and unoccupied centres of population inviting missionary effort in Western India, the mere fact that Kolapore was already so occupied ought, we think, to have been sufficient ground for selecting some other."

—A preliminary meeting to take steps to protest against the Duke of Argyll's Despatch, in regard to the exclusion of Europeans and Eurasians from appointment in the Uncovenanted Service in India, was held in a room at the *Madras Times* office on Friday evening.

—*Indian Statesman*: Baroda: "Some queer orders have been introduced in the city woefully harrassing to its denizens as well as to many outside residents. From 10 A.M. to 3 P.M. only are Hindoo widows permitted to be in the street H. H. is in the habit of passing; cart traffic is also similarly forbidden. Unfortunately there is no other road traversing the city Railway Station and Cantonment, and the effect of the prohibition may easily be conceived. Dumneys (bullock shigrams) are even not exempt from the operations of the order. It is due to the circumstance of a couple of carts having incidentally been in the way of H. H.'s carriage one morning. The drivers were well belaboured on the spot, and afterwards removed and put in irons, and their property confiscated. The objection as regards Hindoo widows above referred to has no connection with the re-marriage question, but is caused by the Brahmins having told H. H. that it would be attended with ill-luck were he to pass a widow on the road."

—*Heavy rain* fell at Poona on Sunday.

—*Times of India*; Akola: "The head master of the Akola High School, Mr. Scorgie, who possesses high qualifications, has accepted the professorship of applied sciences in the Jeypoor college. His place here, it is said, will be given to Mr. G. Aitken, head master, Oomrawuttee high school, and in his place a native graduate of the Bombay University will be appointed."

—A Mogul who was injured in the late Mohurrum rows here, died on Sunday last.

—*Bombay Gazette*: "It has now been discovered that the Delhi or Lahore or Mooltan sore is contagious. It consists of specific germs or cells of an *animal* nature, which multiply in and eat away the skin. Unless their life is destroyed the wound will not get better. It follows from this that the remedy must be of some sharp killing character, such as some acid. Of late years carbolic acid has been used largely in various forms." Dr. Fleming, however, the writer in the *Gazette*, recommends that *nitric acid* be used.

—A correspondent of the same is alarmed at the Ritualistic innovations at Christ Church, Byculla.

"1st. Why have the simple wooden plates been discarded, and those little abominations in the shape of scarlet purses with embroidered crosses introduced for the collection of the offertories?

2nd. Why are the gentlemen of the recently organized choir dressed in surplices?

3rd. Why has the playing of the opening voluntary been discontinued, and the present papistical practice of playing a prelude on the organ, during the procession of the choir and clergyman to their respective seats, introduced?

4th. Why do the choir and clergyman turn their backs towards the congregation while the 'Belief' is said?"

—*Bombay Gazette*: "On the 5th instant a boy of the Coonbee caste, aged about fifteen years, was murdered somewhere near Surat, for the sake of his ornaments, worth about fifteen rupees." Two *dhers* have been convicted of the murder and sentenced to be hung.

### Wednesday, April 17.

—H. M. S. *Glasgow*, with the new Viceroy on board, is to leave Aden for Bombay this evening, and may be expected on Wednesday morning.

—*Indian Statesman*: "In a village near Peshawur, some days since, a number of boys held a mock trial on one of their number. A lad who acted as 'Commissioner Sahib' sentenced the prisoner to death with all formality; and the sentence was actually carried out by hanging before the villagers could interfere."

—The following truly extraordinary chapter of accidents is from a letter written on H. M. S. *Ariadne*, Bay of Biscay, March 8: "To-day I witnessed the most awful accident that you can well imagine. At half-past 7 this morning an ordinary seaman, named Felix Richards, fell overboard from the maintopgallant-yard. The life-buoys were thrown to him, and also the large life-buoy that hangs at the stern was let go, but we do not think that he reached them. He was seen to rise after he fell and stike out, but I think he must have been insensible, as he fell on his back in the sea, and his fall must have been over 200 feet. The ship was going 12 knots before a gale of wind, and rolling very heavily at the time. The second cutter was manned; two sub-lieutenants (Mr. Jukes, who had charge of the cadets, and Mr. Talbot, the son of the clergyman, and Captain Carpenter's cousin) volunteered to go in charge. The boat was lowered with great difficulty, but managed to get away. They pulled to the place where the man fell—the ship meantime had hove-to; they pulled away till at last we lost sight of them. We began to get very anxious for their return; we thought that they might have been swamped, so at 8-40 A.M., we got up steam under six boilers with all possible speed and commenced steaming to windward at 9-50 A.M. We at last sighted the boat on our starboard beam pulling before the wind, and we were trying to get as near to the boat as possible to pick her up, when a tremendous sea caught her and swamped her. It was now about 11-15 A.M. Immediately we saw the accident the first cutter was manned. Lieutenant Bromley and a midshipman named Egerton got into her, but in lowering the boat it went down bows first into the sea, owing to the after-fall jamming and the foremost becoming unhooked. Some of the boat's crew managed to climb up the boat's falls to the davits, but most of them were thrown into the sea and went to leeward. Everything that was handy was thrown over-board that we could lay hands on—life belts, cork jackets, gratings, &c.: ropes ends were thrown to them, and all the first cutter's crew were saved but one man, who was crushed under the counter of the ship and was not seen again. While all this was going on the second cutter was capsized by another heavy sea, and the crew were hanging on to the bottom of the boat; two or three were clinging to oars. I counted 13 hands in the boat when she left the ship; after she had been capsized I counted ten—three had been washed off. I think Mr. Jukes was one of the three. I then saw three more poor fellows washed off, and there were only seven left on the boat. We at last managed to get to windward of the boat and to drift down on her broadside on, but we could not get nearer than 200 yards; and now there were only five men on the boat and one man clinging to an oar. A boatswain named Ellis, who had been saved from the *Captain*, secured himself to a rope and jumped after him, seeing he was exhausted. The man at last was brought to the ship and managed to clutch at a rope's-end hanging from the davits, but when the ship rolled the other way he was lifted out of the water, and, having no strength left in him, he let go, and was crushed against the ship and went drown directly. Ellis was hauled on board, nearly drowned. Meanwhile we had been doing everything in our power to rescue the men clinging to the boat; one was washed away, the other four we managed to save. It was a most fearful sight to see these brave fellows, who had gone away to save a shipmate's life, washed off the boat one by one and go down close to the ship just when they expected to reach her safely. They had left the ship at 7-30 A.M. It was now 12 o'clock, and they had been pulling hard against a gale of wind all that time. They did not pick up the man that fell overboard first. We were not able to pick up either of the cutters, as they were bottom up, and the sea was running too high; so we are minus a couple of cutters."

Thus 13 lives were lost in the unsuccessful attempt to save one.

—*Times of India*: "A memorial service was held yesterday at Washington, in honour of the late Professor Morse. Expressions of regret at the loss sustained by science were forwarded from all parts of the world, to be read by Mr. Cyrus Field. Samuel F. B. Morse, the inventor of the American (and now almost universal) system of telegraphs, was born in Charlestown, Mass., in 1791. He went to England in 1811, and studied at the Royal Academy, where in 1813, he gained a prize for a sculpture model. On his return to America, he practised his art with some success. In 1829 he again visited England, and on his return voyage, Franklin's experiment was recalled to his mind by a fellow passenger. He thereupon conceived the idea that 'if the presence of electricity could be made visible in any part of this circuit, it would not be difficult to construct a system of signs by which intelligence could be instantaneously transmitted.' In 1837, Morse practically satisfied himself of the success of his idea, and in 1838 he publicly demonstrated it on a line 1½ mile long. But it was not till June, 1844, that he had the gratification of witnessing all his most sanguine hopes realised, in the establishment of a line, 40 miles in length, between Washington and Baltimore. In 1854, out of 41,392 telegraphic wires in the United States, 36,972 were worked under Morse's patent. In America he was without a rival, and his honourable claims were fully recognised in Europe. He was professor of Natural History at Yale College."

### Thursday, April 18.

*Overland Mail*, March 29: "The Queen arrived at Cherbourg on Sunday, March 24, and proceeded incognito, *viâ* Paris, to Baden.

Lord Muncaster (C.) has been returned unopposed for West Cumberland.

A street tumult, in connection with the elections in Spain, is reported from Grenada. The troops were called out, but fired into the air.

General Trochu has brought an action against the Paris *Figaro* for accusations of breaking his word to the Emperor and Empress, and deceiving Paris. The trial is exciting intense interest in France."

—The number of persons sentenced to death for murder in England in 1871 was thirteen—eleven men and two women. Four of the men were executed; the sentence on the others was commuted to penal servitude for life. Neither of the women were executed; each of them was convicted of drowning her child. Only *four* persons executed in England in one year! Are we to understand that murders are few? or that there is an increasing laxity in sentencing the murderers.

—The Census gives Madras only 395,440 inhabitants.

—*Bombay Gazette*: "On Tuesday evening the annual exhibition of, and distribution of prizes to, the pupils attending the Free General Assem-

bly's *Institution* took place in the school rooms, Khetwady. The proceedings were very interesting, and the pupils being Hindoos, Mahomedans, Parsees, and even Abyssinians, the mastery they exhibited over the English tongue was remarkable. In the upper grades, the pupils were examined in Sanskrit and Persian. After the examination, Mr. John Sands, who occupied the chair, expressed the pleasure he had felt in seeing the numerous classes examined, and the individual intelligence of the boys. In the knowledge of scripture subjects, he thought the scholars were very proficient, and he could not refrain from hoping that their heart knowledge would be in keeping with their head knowledge. He thanked Dr. Wilson, on behalf of the visitors, for the pleasure derived from the examination, and he wished him and those associated with him increasing success in their labours.

After some complimentary remarks by the Hon. Mr. Gibbs, Dr. Wilson gave an address, in which he mentioned as an encouraging circumstance the increased attendance of Mahomedans since the University had included Persian in their curriculum.

'If time permitted, he could show that the labours of this humble institution had been extended to Persia, Afghanistan, and Beloochistan, to the country of the Brahoos; to Persia, to Mesopotamia, and along the coast of Africa from Barbary down to Mozambique. There was no place in the world which could have greater influence as a centre among nations than Bombay, wherein were gathered representatives of all nations, and he looked for the time when it would become the source of very great blessings to the East, with its University and Colleges, and even this humble institution.'"

—*Times of India:* "We learn by telegram from Deesa, that yesterday Lieut. Munro was killed and Capt. Laurie mortally wounded by a soldier in the regiment, named James Butler. Both officers belonged to H. M.'s 108th Regiment."

"It is notified for general information that the Suez Canal *route* has now been adopted for H. M.'s Indian troop service, and that troops will now pass out and home without change of ships at Suez and Alexandria. The military, medical, and surveying establishments will, in consequence, be withdrawn at the end of the present season."

### Friday, April 19.

—The Income Tax Bill was passed yesterday.

—Australian news *viâ* Galle: It will be at least some three months yet before the overland telegraph is completed. It is hoped that a horse express will be in operation in a few weeks.

The Theatre Royal, Melbourne, was destroyed by fire on 20th March.

A series of systematic murders for the sake of plunder have been discovered at Sydney; two bodies have been found.

The schooner *Maria*, engaged in the New Guinea Expedition, has been wrecked; some of those on board were picked up in boats, and some reached the shore on rafts, altogether 35 persons have been either drowned or murdered by the natives.

—*Asiatic*, March 29: An event took place in Rome on Sunday week which may well make Ultramontanism despair. In the sala of the Arghentina Theatre, before a large audience, including many leading Italian reformers, the Italian Bible Society was formally inaugurated.

—The Bishop of Ermeland having taken upon himself the responsibility of breaking the law, by excommunicating, without the consent of the Cabinet, two of the clergy for denying the Infallibility of the Pope, the Prussian Government have determined to stop his salary unless he retracts his sentences.

—Deaths last week, 438.

—Speaking of the Government Resolution on Commissariat matters, the *Bombay Gazette* says:

"Will it be believed that the publication of the order in the *Government Gazette* was the first intimation most of the accused officers got that they had been formally convicted by His Excellency in Council of an offence most hateful to the feelings of men of honour? This sudden blow struck at the reputation of officers on whose names no shadow of suspicion had ever rested does little credit to the Government, which is bound to be as careful of the honour of each of its officers as of its own. But, when we add that it is extremely doubtful if the view taken in the General Order is not a mistaken one, founded upon ignorance or upon gross misrepresentation, we think it will be acknowledged that the hasty conduct of His Excellency in Council in putting forth this order cannot be too severely condemned."

—Same: Bombay is to be the Head Quarters of H. M. Naval forces employed on the East Indian Station.

—Mr. A. F. Bellasis, C. S., died on the Str. *Urano*, in the Red Sea, March 23.

## Miscellany.

—*How can I obtain Faith?* from a Sermon preached by Rev. C. H. Spurgeon, Jan. 21, 1872:—

"Faith cometh by hearing." Sometimes faith has come into men's minds by *hearing the simple statement* of the Gospel. They have longed to be saved, and they have been told that Jesus, the Son of God, condescended to come into this world and to take upon himself the form of man, and as man to be partaker of our infirmities, and to offer himself as a sacrifice in the room, place, and stead of sinners; they have, moreover, been told that whosoever trusts in this substitutionary sacrifice shall be saved, and straightway they have believed. All they have wanted has been merely to be informed of the way of salvation. God's Spirit has so prepared them that they have believed almost as soon as they have heard the saving truth. In many cases the only difficulty in the way of salvation has been a want of understanding the word. I know in my own case I would have given all I had, if I might but have been informed what I must do to be saved. Though I frequented places where the Gospel was preached, I did not catch the meaning of believing, it puzzled me much. I do not remember to have heard the simple declaration that to trust in Jesus Christ would save my soul; or, possibly, I did hear it with my outward ears, but I must have been strangely infatuated, for I did not understand the sense; and I have often thought if I could have heard the way of faith simply stated, my soul would have leaped into liberty long before. I will not so say; but I am persuaded that faith often comes by hearing the simple declaration that God accepts sinners, not for what they are in themselves but for what Christ is, and that when sinners believe in Jesus they are saved there and then, and are acceptable with God through Jesus Christ his dear Son. The mere statement of this has brought, by the operation of the Spirit of God, faith into the soul. "How is this?" saith one. Well, it is because the Gospel commends itself to some hearts as true upon the very first blush of it, it strikes them as being undoubtedly the gospel of God. It is the same in other matters; you sometimes hear a story about which you say, "Well, I do not know, it may be correct, but I shall have to look a little into that before I am certain;" but you often hear statements which you accept at once, because they commend themselves to your understanding, and you feel that they must be true. There are minds which God has so prepared that the moment they hear the Gospel they respond to it. I think I hear the seeker after truth exclaim when he heard the Gospel, "True? Why, how could it be otherwise? It is so divinely grand, so harmonious, so good, so gracious, so unexpected; nobody could have thought of it but God himself, it must be the truth." Having long sought goodly pearls of truth, the illuminated eye catches the gleam of the Gospel and discerns it to be a priceless gem. Those are blessed indeed who are thus at once brought unto faith by the statement of the Gospel.

To some others, the convincing point has been *the suitability of the Gospel to their case*, for while they have heard it preached as a gospel for sinners, they have felt that they were certainly among that class. When the preacher has gone on to describe the misery of the fall, the utter ruin of human nature, its deceitfulness, feebleness, fickleness, and folly, the hearer has said, "Is the Gospel sent to those who are thus lost, guilty, and impotent? Why, I am precisely in that condition?" And then, when its great command is stated, namely, simple trust in Jesus, the soul perceives the suitability of the way of grace. We do not go to heaven to bring Christ down, or dive into the deeps to bring him up from the dead; we can neither keep the law nor find an atonement for our transgressions: but this simple trust, oh how suitable it is to undone sinners. Nothing to do—I can do nothing; nothing to bring—I have nothing to bring; it suits my case. Glory be to God for devising a plan so adapted to our wants. From the suitability of the Gospel to the sinner, many have been by God's Spirit led to saving faith in Jesus, and so faith has come by hearing.

In many, I do not doubt, faith has come through hearing *of the condescending pity and the melting love of Jesus*. Oh, that we dwelt more on this; that he loved his enemies, that he died for the ungodly, that his heart yearns over the lost sheep, that he is willing to receive prodigal sons, for he is full of grace and truth:

> "His heart is made of tenderness,
> His bowels melt with love."

When such texts as the following have been preached on—"This man receiveth sinners," "Come unto me all ye that labour," "Ho, every one that thirsteth," &c., "All manner of sin and transgression shall be forgiven unto men," "Whosoever will, let him come and take the water of life freely," "Him that cometh unto me I will in no wise cast out," that melting strain has touched the heart, and led the most hardened to believe in a Saviour so kind to the undeserving. Men have found it impossible not to believe in a friend so self-sacrificing, a Redeemer so altogether lovely. The sweet love of Jesus has an omnipotence in it to win souls. They yield "by mighty love subdued," unable to resist its charms, and as if they could hold out no longer, they throw themselves by an act of faith into the Saviour's arms. I can well understand their singing, "I do believe, I *must* believe in such a friend as this." Faith comes by hearing of the free forgiveness procured by the agony, the stripes, the wounds, the death of Jesus, the lover of our souls.

*Obstructions in the way of Faith*—One is a *want of intention*, by which I mean that many persons come to hear, but they have no wish to be led into faith. Like the butterflies which flit from flower to flower they extract no honey because they come not for such a purpose: while the bees dive into the cups and bells of the flowers, and come up loaded with their luscious food. Oh, if men came to hear, praying to be endowed with faith in Jesus, faith would surely come to them by hearing. Many persons in hearing a sermon are like children looking at a cornfield—it is full of yellow garlic, or perhaps of scarlet poppies, and they cry "What a lovely field;" but the farmer thinks not so, he is looking for the wheat. Many a hearer watches for pretty speeches and flowery metaphors, and cries, "How well he puts it! What a well-turned sentence! How sweetly he quotes poetry!" and so on. Bah! Is that what you come to God's house for? O fools and slow of heart, is this your end in hearing the life-giving gospel of the bleeding Lamb? I assure you it is not this that we are aiming at in preaching to you. If you came to look after the good corn, you would care little for the gaudy poppies of a flaunting eloquence so much regarded by the men of these days. Come with the intent to find faith in Jesus; cry to God to make his word effectual to your salvation, and then hearing will be quite another business with you. Alas! I fear you will perish, let us preach as we may, while we are regarded by you as mere orators to be criticised, and not as witnesses whose testimony is to be weighed.

With many a *want of candour* is another reason why faith does not come by hearing. If a man hears with a prejudiced heart, making up his mind beforehand what he will believe, he is not likely to be convinced, he puts himself as far as he can out of the reach of benefit. When the heart rebels against the word: when it says, "If this be true I am living a bad life, and I shall have to give up my pleasures, therefore I will not accept it." Well then, faith does not come and cannot come by such hearing. Faith comes by hearing when a man does, as it were, give himself up to the word of God, like a person who is badly wounded and surrenders himself to the surgeon's hand. Oh, if I had a gangrened limb, and it must be taken off, I think I would pray for patience enough to say, "O sir, if you can but spare my life cut to the very bone." When it is the soul that is concerned I would say to the preacher, "Sir, do not flatter me, do not tell me that which will please but delude me; I do not want your flattery, I do not want your fine words. Sir, tell me what I am, and where I am in the sight of God, and how I can be saved; for it will little satisfy me to wake up in hell and remember that I used to hear a fine orator. I want to be saved in deed and of a truth." "Ah," says one, "but some preachers are not only bold, but rough in their expression." Yes, but suppose you were nearly drowned, and a strong swimmer plunged into the stream and plucked you out just as you were sinking for the last time, if he dislocated your arm, would you grumble? No, you would say, "The bone can be set at another time, but my life could not have been restored." And so with the preacher, though he be rough, if it be

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the truth which he speaks, only pray that it may save your soul, and be content to put up with the man's infirmity, if by any means you may attain to salvation by Jesus Christ.

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Lady Burgoyne has not long survived the death of her husband, to whom she had been a congenial and faithful helpmeet for fifty years. She belonged to a north country family, being the daughter of a distinguished officer, Lieutenant-Colonel Hugh Rose, of Nairnshire, a name honourably associated with our empire in the East. The deceased lady was a member of the church of which Mr. Spurgeon is pastor, and, like her late husband, was a warm friend of every effort put forth for the extension of the gospel, aiding these endeavours so far as it lay within her power to do so, and that with a self-denying and most catholic spirit.—*The Freeman.*

Two gentlemen gave 5,000*l.* each at the last Wesleyan Conference, for the purchase of mission buildings in Rome and Naples. The sum of 6,000*l.* has now been raised by the Rev. Dr. Stewart for the purchase of Waldensian premises in Rome.—*True Catholic.*

A Native Protestant Church has been established in Lisbon. The Lord's Supper was lately dispensed by the Rev. Mr. Mattos to twelve Portuguese; two of whom had been Church members in other countries, and the remaining ten were new converts from Popery.—*True Catholic.*

Possibly none of you may ever have been led to inquire what a lie is. In the first place, a lie implies deliberate purpose, and is thus distinguished from mere falsehood. Secondly, what is still more to the point, there is no lie worth the name that is not based upon some truth. Thirdly, the more truth it rests upon, the greater will be the lie. The difference between truth and a lie, then, is that truth needs no support from a lie whatever to be accepted: but no lie deserving the name can obtain credence for a moment unless it has truth for its basis.—*Difficulties of the Day, and How to Meet Them.*

## TELEGRAPHIC NEWS.

*London, April 11th:* The prospectus of a new Atlantic Cable has just been issued.—Arthur O'Connor, who recently presented an unloaded pistol at the Queen, was tried to-day. He pleaded guilty. An attempt made to show that the prisoner was insane failed, and he was sentenced to one year's hard labour and to receive twenty lashes.

*12th:* Mr. John Bright appeared in the House of Commons yesterday for the first time since his illness.—Germany is very dissatisfied with the financial propositions of France, which too speedily accelerates the evacuation of the departments held by the Germans.—In the House of Commons last night, Mr. Gladstone announced that a counter-case would be submitted to the Geneva Arbitrators on Monday next, accompanied by an explanatory note, and reserving certain rights, of which General Schenck, the American Ambassador in London, has been informed. It is believed that America has acquiesced in this course.—The Hon. A. D. Sassoon has been gazetted a Knight.—Mr. Fawcett's Dublin University test bill has been read a second time.—The turret ram *Thunder* has been launched.—The Tasmanian Railway Company have applied for a loan of £650,000.—The ship *Yatala*, from Adelaide, is stranded off Boulogne. Crew and passengers saved.—Mr. Macfie has called the attention of Parliament to the relations between the constituent parts of the Empire.—200 addresses were presented to Disraeli at Manchester. His speech was disappointing.—The combination of agricultural labourers is extending. Trades Unions are furnishing funds. Farmers and landlords are alarmed. The movement is assuming a national importance.—A batch of Communists, including Assi and Rochefort, have been deported to New Caledonia.

*Paris, 12th:* M. Thiers has decided to abolish the passport system for foreigners, substituting instead the registration of names.

*London, 13th:* The British Note accompanying the counter-case reserves to England the right to withdraw from the arbitration if the difference remains unsettled on 15th June.—Lord John Russell will move on 22nd instant an address in Parliament that further proceedings at Geneva be suspended until the claims for indirect damages are withdrawn.—The Commons have rejected a motion in favour of withdrawal from all treaties involving armed intervention. Mr. Gladstone declared that treaties gave the right to intervene in international discussions but that it was not obligatory. Mr. Bruce declared it was unwise to adopt repressive measures.

*Paris, 13th:* The insurrectionary movement of the Carlists in Spain continues to increase. Bands of insurgents have appeared in several of the provinces. Troops have been sent in pursuit, and the Government are taking measures to repress the outbreak.

*New York, 14th:* It is probable that a coalition will shortly take place between the Democrats and the Republicans against President Grant.

*London, 15th:* The Chancellorship of the Duchy of Lancaster has been offered to Mr. John Bright. It is thought probable, however, that he will refuse acceptance of the post.—A Russian Loan of £15,000,000 was announced in London on Saturday.—A renewed application for bail by the claimant in the Tichborne case has been refused, owing to the charge of forgery, which has been preferred against him.—Mr. John Bright condemns the American claims.—M. Thiers has commenced receptions at the Elysée.

*16th:* The British and American counter-cases have been exchanged at Geneva.—In the House of Lords last night the Lord Chancellor explained his scheme for a Supreme Court of Appeal. Lord Cairns expressed his approval of the same.—The Ballot Bill is progressing slowly in the House of Commons.—The agricultural labourers' agitation is extending.—The troop-ship *Crocodile* has arrived at Portsmouth.—The declaration accompanying the British counter-case was presented to Parliament last night. Mr. Gladstone announced to the House that the American representative had received the declaration under full reservation of rights.

*17th:* Mr. Hanbury, Conservative, has been elected M.P. for Tamworth, defeating Sir Spencer Robinson.—The motion of Sir M. Lopes for relief of lunatics from local taxation as well as from charges for the administration of justice and police has been carried against the Government by 259 votes against 159.—Earl Kimberley introduced in Parliament last evening the Licensing Bill; it provides that vested interests shall be respected.

*New York, 17th:* The Washington correspondents of the New York papers assert that the American Cabinet has decided to withdraw the claims for indirect damages in the Alabama case.

*London, 18th:* The counter-case which has been presented to Parliament declines the discussion of claims for direct damages, as well as of accusations brought by America of hostility and of insincere neutrality. It, moreover, criticizes the character of the American evidence, and deals *seriatim* as to the rights of cruisers. It also dissents from the views of America regarding neutral obligations.—It is reported in London that Germany has given France the option of immediate disarmament or war.—The *Daily Telegraph* of to-day announces positively that Count Von Arnim has conveyed a German ultimatum to Versailles, declaring that the French Army Bill, together with speeches uttered by M. Thiers, are menaces of vengeance, and demanding the reduction of armaments in France. Failing compliance therewith, Germany will reoccupy French territory so as to guarantee the payment of the indemnity, and guard Germany against attacks.

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### PASSENGERS SAILED.

Per Str. *Aurora*, 10*th April*:

*For Trieste.*—Mr. and Mrs. J. Janssen; Mr. and Mrs. Giertsen and six children; Rev. G. Richter, wife, and three children; Mr. Robert Roberts; Miss Roberts; Mrs. Shaw and child; Mrs. Charles R. Dallas and two children; Captain and Mrs. Temple; Rev. and Mrs. C. B. Leupolt; Major G. J. Melliss; Mrs. and Miss Goldney; Lieut. Goldney; Hon. Major-General W. F. Marriott; Rev. Mr. and Mrs. Smith; Miss Smith; Major James Briggs; Rev. G. H. Weber; Mr F. G. Girardat; Captain C. Clifford; Mr. H. G. Meyer; Mr. A. Jameson; Mr. and Mrs. Geo. Tell; Mr. John Coryton; Mr. H. B. Ewald; Colonel H. R. Wroughton; Major G. C. Thomson; Mrs. Newmarch and child; Captain de Britz; Mr. R. M. Stewart; and Assist-Surgeon Jennings.

*For Port Said.*—Rev. J. Long.

*For Suez.*—Mr. T. F. Millett, B.C.S.; Mrs. Millett; Captain and Mrs. Ward; Mr. Alex. Baird; Mr. R. W. Lodwick; Dr. Straker; and Lieut.-Col. Fairbrother.

Per P. & O. Co.'s Str. *Orissa*, 15*th:*

*For Southampton.*—Mr. and Mrs. Pierce and 4 children; Mrs. C. E. Hayne; Miss Malpass; Mr. P. J. White and 2 ladies; Mr. Race; Capt. and Mrs. Badcock and 4 children; Mrs. and Miss Holroyd; Mr. Webb; Mrs. West and 2 children; Mrs. Douglas; Mr. Archibald Wilson; Mrs. Colonel Bunbury and 4 children; Mr. T. Wilson; Mrs. Macdonald and 2 children; Mrs. Cotton and 2 children; Mr. and Mrs. T. R. Sherrinton; Rev. and Mrs. Baylis and child; Miss Cox; Mrs. Smith and child; Rev. and Mrs. J. D. Simmons and 4 children; Mr. H. J. Sinclair, Mrs Sinclair and 3 children; Mrs. Henderson; Mr. Lawrence Orme; Captain R. Wilson; Mr. Mortimer; Miss Ross; Surgeon-Major and Mr. Gilbert: Captain Carruthers; Lieut. Ramsay, R.A.; Mr. and Mrs. Whitman; Mr. Kemford, Captain Sunthett and Master Sunthett; Mr. H. Dundas; Capt. K. Mackenzie; Major Constable; Mr. Spiers; Mr. Geradots; Master Chatterton; and Captain E. Hughes.

*For Brindisi.*—Mr. W. Spink; Mr. W. Clark; Captain J. C. Hay; Mr. Wilson; Surgeon E. Taylor; Mr. W. H. Scott; Captain and Mrs. Bunbury; Mr. W. H. Cogserell; Captain Howes; Captain W. Parker; Mr. Gore; Dr. Law; Mr. Akul; Captain Campbell; Mr. Gladstone Lingham; Mr. and Mrs. Aspinwall; Miss Hodgson; Mrs. Watson; Mr. R. H. Martin; Rev. and Mr. Onslow and 2 children; Mrs. Stiggins; Rev. E. Hubbart; Mr. Henry; Mr. R. H. Martin; and Mr. W. Smith.

*For Suez.*—Lieut.-Col. and Mrs. Steel.

### PASSENGERS ARRIVED.

Per P. & O. Str. *Malta*, 18*th:*

*From Southampton.*—Mr. C. E. Horsley; Major and Mrs Kettlewell; Mrs. Rollinson, and 2 children; Captain Rivett-Carnac, 11th Hussars; Mrs. Rivett-Carnac; Mr. D. B. Cromartie; Mrs. Creagh; Lieut. and Mrs. Williamson; Mr. H. Cartwright; Mrs. Tapp; Master Geo. Lake; Mr. Maclean; Mr. Shields; Mr. R. Alexander; Mr. W. Freshwater; Mr. H. Phillips; Mr. Chas. Miller; and Mr. C. Wright.

*From Brindisi.*—Major and Mrs. Davidson; Dr. E. B. Baillie; Mr. and Mrs. Hobhouse; Col. A. Y. Short; Mr. James Pontz; Mr. C. E. Mangles; and Mr. Wilson.

*From Gibraltar.*—Mr. Christopherson.

## DOMESTIC OCCURRENCES.

### BIRTH.

THEOPHILUS—April 18th, the wife of Mr. T. Theophilus, clerk Tract and Book Society, of a son.

### DEATHS.

BROOKE—April 11th, at Cochin, suddenly, Annie, widow of the late Henry Brooke, Esq., of Bombay.

STRETCH—April 11th, at Hurda, Charles Bolton Henry, the beloved son of Mr. and Mrs. Frederick Stretch, aged 8 months and 6 days.

HEWITT—April 12th, at Mazagon, Edith Jane, daughter of Mr. and Mrs. J. Hewitt, aged 5 months.

LUNEL—April 12th, Mr. S. W. Lunel, Supt. Govt. Bakery, Fort, aged 50 years, deeply regretted.

WILLOUGHBY—April 13th, at Marine Lines, Helena, infant daughter of Major M. W. Willoughby, Staff Corps.

ROBERTS—April 13th, at the residence of his son-in-law, Bombay, Mr. G. A. Roberts, aged 56 years and 7 months.


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